

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. O you who[r] believed they[z]; let-not advance/offer[1] you[z] between Allah's both Hands[w2] and [*between both hands*[w] *of*] His messenger; and *ettaqo* (*let reverentially guard you*[z] *not to displease*) Allah; verily Allah (*is*) *Sameeon* (*Acute-Hearer/Enabler of others to hear favorable Answerer to prayer*), Omniscient.	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تُقَدِّمُواْ بَيۡنَ يَدَيِ ٱللَّهِ وَرَسُولِهِۦۖ وَٱتَّقُواْ ٱللَّهَۚ إِنَّ ٱللَّهَ سَمِيعٌ عَلِيمٞ ١
2. O you who[r] believed they[z] let-not raise you[z] your[n] voices above the Prophet's voice and let-not you[z] louden for him by the say as loudening some (*of*) you[b] for some, that miscarries your[n] works while you[f] perceive not.	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَرۡفَعُوٓاْ أَصۡوَٰتَكُمۡ فَوۡقَ صَوۡتِ ٱلنَّبِيِّ وَلَا تَجۡهَرُواْ لَهُۥ بِٱلۡقَوۡلِ كَجَهۡرِ بَعۡضِكُمۡ لِبَعۡضٍ أَن تَحۡبَطَ أَعۡمَٰلُكُمۡ وَأَنتُمۡ لَا تَشۡعُرُونَ ٢
3. Verily who[r] *yaghodhdhona*[3] (*they*[z] *soften/lower*) their voices *enda* (*at the presence/before*) Allah's messenger, those (*are*) whom[r] tried Allah their hearts for the *taqwa* (*reverential guarding against Allah's displeasure*); for them (*is*) a forgiveness[w] and a great remuneration.	إِنَّ ٱلَّذِينَ يَغُضُّونَ أَصۡوَٰتَهُمۡ عِندَ رَسُولِ ٱللَّهِ أُوْلَٰٓئِكَ ٱلَّذِينَ ٱمۡتَحَنَ ٱللَّهُ قُلُوبَهُمۡ لِلتَّقۡوَىٰۚ لَهُم مَّغۡفِرَةٞ وَأَجۡرٌ عَظِيمٌ ٣
4. Verily who[r] they[z] call you[g] from behind[4] the chambers[w] most (*of*) them cerebrate not.	إِنَّ ٱلَّذِينَ يُنَادُونَكَ مِن وَرَآءِ ٱلۡحُجُرَٰتِ أَكۡثَرُهُمۡ لَا يَعۡقِلُونَ ٤
5. And had that they *ssabaro* (*they*[z] *held on patiently*) until [*you*[s]] exit to them, surely [was] *khayran* (*choicer/-superior/worthier*) for them; and Allah (*is*) *Ghafooron* (*iterative Forgiver*) *Raheemon* (*multitudinous mercy Giver*).	وَلَوۡ أَنَّهُمۡ صَبَرُواْ حَتَّىٰ تَخۡرُجَ إِلَيۡهِمۡ لَكَانَ خَيۡرٗا لَّهُمۡۚ وَٱللَّهُ غَفُورٞ رَّحِيمٞ ٥
6. O you, who[r] believed they[z] *en* (*if*) came (*to*) you[b] *fa'seqon* (*a rebel vis-à-vis Allah's command*) by a *naba'en*[5] (*piece-of-significant-and-availing-news*) then let-verify you[z]; that you[z] betide a people by a *jahalaten*[w6] (*act of ignorance or incorrectness*)[w] then become you[z] over what you[c] did regretters.	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِن جَآءَكُمۡ فَاسِقُۢ بِنَبَإٖ فَتَبَيَّنُوٓاْ أَن تُصِيبُواْ قَوۡمَۢا بِجَهَٰلَةٖ فَتُصۡبِحُواْ عَلَىٰ مَا فَعَلۡتُمۡ نَٰدِمِينَ ٦

---

[1] The phrase "لا تقدموا" = "*let-not advance/offer you*[z]" means: as believers do not *hasten* matters by *offering for consideration your suggestions* or your *determinations* regarding any issue *ahead* of Allah and His messenger!

[2] This is a *figure of speech* combined with the Arabic *tongue* expression "*between his or her both hands*" means *in front* of! Additionally, some maintain that the "hands" are symbols of divine Might or Power!

[3] The word "*yaghodhdho*" = يغضّ," if with respect to *sight* means: to *curb*, *lower* and *break the gaze*! If it applies to the "*sound*" then it means to *soften and/or lower*! See اللسان

[4] The word "وراء" means: (1) "القدّام أو بعد الخلف للأمر العظيم الذي لا يُقدر عليه، مثلا: و يذرون وراءهم الآخرة." (2) " بعد الخلف، فخلف الشيء هو مؤخرته: مثلا وراء الأكمة." (3) ولد الولد. So here (2) applies!

[5] For the Arabic word "*naba'a*"="نبأ" there is *no* English equivalent! As it is (1) a *singular* noun; and (2) it means: "*significant-and-availing-news*," not just any news! Its avail is *its useful knowledge*! And (3) to denote such a *singularity* as well as the *significance* and *avail*, and *for lack of a better word*, I chose to *transliterate* and explain by saying: "*piece-of-significant-and-availing-news*," as the word "news" *per se* is a *plural* noun and is *very inadequate* to convey the نبأ! Clearly the word "*tiding*"="خبر" is *unfit*, as it *primarily* denotes simple "*information*," and "نبأ" *denotes* and *connotes more* momentous information! See الراغب!

[6] The word "جهالة"="*jahalaten*" is rooted in "جهل" meaning: (1) was ignorant of, (2) *believed* in some-thing *contrary* to *reality*, (3) *did* something *not correct*! So the "*jahalaten*" is *acting ignorantly or incorrectly*!

7. And let-know you[z] that in you[b] (*is*) Allah's messenger; if [*he*] obeys you[b] in much of the matter surely (*would have*) *anetom*[7] (*tribulated you*[c]); [and,] but Allah endeared to you[b] the belief[x] and [*He*] adorned it[x] in your[n] hearts; and [*He*] antipathized to you[b] the unbelief and the *fosooqa* (*rebellion vis-à-vis Allah's command*) and the disobedience; those, they (*are*) the *rashedoona*[8] (*mature discerners and strict adherers to the-right*).	وَٱعۡلَمُوٓاْ أَنَّ فِيكُمۡ رَسُولَ ٱللَّهِۚ لَوۡ يُطِيعُكُمۡ فِي كَثِيرٖ مِّنَ ٱلۡأَمۡرِ لَعَنِتُّمۡ وَلَٰكِنَّ ٱللَّهَ حَبَّبَ إِلَيۡكُمُ ٱلۡإِيمَٰنَ وَزَيَّنَهُۥ فِي قُلُوبِكُمۡ وَكَرَّهَ إِلَيۡكُمُ ٱلۡكُفۡرَ وَٱلۡفُسُوقَ وَٱلۡعِصۡيَانَۚ أُوْلَٰٓئِكَ هُمُ ٱلرَّٰشِدُونَ ٧
8. Munificence from Allah and a boon [w9] and Allah (*is*) Omniscient, *Hakeemon*[10] (*infinite hekmah*[11] *Possessor*).	فَضۡلٗا مِّنَ ٱللَّهِ وَنِعۡمَةٗۚ وَٱللَّهُ عَلِيمٌ حَكِيمٞ ٨
9. And *en* (*if*) *ta'efa'ta'ne*[w] (*two: groups/factions/parties*)[w] of the believers mutually fought, then let-reconcile you[z] between them both; then *en* transgressed an *ehda*[w12] (*lone/any-one*)[w] (*of*) them both on the other[w] then let-you[z] mutually fight which[u] transgresses[w] until [*she/it*[w]] *tafeey'a*[w] (*returns-to-the-better*)[w13] to Allah's command; then *en fa'at*[w] (*she/it*[w] *returned-to-the-better*)[w] then let-reconcile you[z] between them both by the justice; and *aqsetto* (*let-you*[z] *remove the injustice and maintain absolute justice*); verily Allah loves the *muqsetteena* (*removers of injustice and renderers of absolute-justice*).	وَإِن طَآئِفَتَانِ مِنَ ٱلۡمُؤۡمِنِينَ ٱقۡتَتَلُواْ فَأَصۡلِحُواْ بَيۡنَهُمَاۖ فَإِنۢ بَغَتۡ إِحۡدَىٰهُمَا عَلَى ٱلۡأُخۡرَىٰ فَقَٰتِلُواْ ٱلَّتِي تَبۡغِي حَتَّىٰ تَفِيٓءَ إِلَىٰٓ أَمۡرِ ٱللَّهِۚ فَإِن فَآءَتۡ فَأَصۡلِحُواْ بَيۡنَهُمَا بِٱلۡعَدۡلِ وَأَقۡسِطُوٓاْۖ إِنَّ ٱللَّهَ يُحِبُّ ٱلۡمُقۡسِطِينَ ٩
10. Verily only the believers (*are*) brothers[w]; so let-reconcile you[z] between your[n] twain brothers and *ettaqo* (*let-you*[z] *reverentially guard not to displease*) Allah *la'alla* (*craving currently unavailable deed that, perhaps*) you[b] *torhamona*[14] (*you*[z] *be mercy-given*).	إِنَّمَا ٱلۡمُؤۡمِنُونَ إِخۡوَةٞ فَأَصۡلِحُواْ بَيۡنَ أَخَوَيۡكُمۡۚ وَٱتَّقُواْ ٱللَّهَ لَعَلَّكُمۡ تُرۡحَمُونَ ١٠
11. O you who[r] believed they[z]: let not scoff a people of a people *asa* (*craving a deed beyond one's means that/ may*) that they[z] be *khayran* (*choicer/superior/worthier*) than them; and nor women of women *asa* that they[y] be[y] *khayran* than them[y]; and let not *talmezo*[15] (*you*[z]: *carp/stealthily slander/in subtle ways find fault with/blink the eye to malign*) your[n] selves[w]; and let not *tanabazo* (*you*[z] *mutually derisively nickname one another*) by the nicknames; wretched the name, (*of*) the *fosooqo* (*rebellion*	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا يَسۡخَرۡ قَوۡمٞ مِّن قَوۡمٍ عَسَىٰٓ أَن يَكُونُواْ خَيۡرٗا مِّنۡهُمۡ وَلَا نِسَآءٞ مِّن نِّسَآءٍ عَسَىٰٓ أَن يَكُنَّ خَيۡرٗا مِّنۡهُنَّۖ وَلَا تَلۡمِزُوٓاْ أَنفُسَكُمۡ وَلَا تَنَابَزُواْ بِٱلۡأَلۡقَٰبِۖ بِئۡسَ ٱلِٱسۡمُ ٱلۡفُسُوقُ بَعۡدَ ٱلۡإِيمَٰنِۚ وَمَن لَّمۡ

---

7 That is you[f] would have *tribulated* and *sinned*, due to premature or hasty judgment/action!

8 The word "**راشدون**" means they who: (1) reached *maturity*, i.e. the age of say 16-18 and above, (2) *recognize good and bad, right and wrong*, (3) *constantly adhere* to what is right, (4) ponder the consequences of any given situation and *avoid* the undesirable results! Thus, "**راشدون**" in summary: *mature discerners of what is right, and strict adherers to it.*

9 See the *Lexicon* attached to this *Translation* for "*ne'amah*" ("*boon*")!

10 See the *Lexicon* attached to this *Translation* for an exposition on the words "**الحكيم**" and "**حكيم!**"

11 See the *Lexicon* attached to this *Translation* for "*hekma*!"

12 See the *Lexicon* attached to this *Translation* regarding "**أحد!**"

13 The word "**تفيء**" means: "*returns to the better*," see **الراغب!**

14 The word "**رحمة**" = "*mercy*" in Arabic "**رحمة**" is *unlike* its English equivalent, in that "**رحمة**" can be *conjugated* into *verbs* of the past, present, future, active, passive, etc! As in this case, it is constructed in the future-passive for the masculine plural! There is no way to exactly render this in English *per se*! So the closest is to possibly say: "perhaps you be given-mercy," thus introducing the idea of "given-mercy" which the Arabic text does not really say *per se*! The Arabic says, as if to say: *perhaps you are being mercied*," which cannot be said in correct English, as there is no such word as "*mercied*!"

15 The word "**يلمزك**" *he who: privately slander you*[g], *find fault with you*[g] *in subtle ways, or blinks the eye to malign you*[g]!

vis-à-vis Allah's command), after the belief; and whoever not repented [*he*] then those they (*are*) the *dha'lemoona*[16] (*injustice-doers*).	يَتُبْ فَأُولَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ﴿١١﴾
12. O you who[r] believed they,[z] let-avoid you[z] much of the presumption; verily some (*of*) the presumption (*is*) a sin; and let not you[z] spy and let not you[z] slander/-backbite some (*of*) you[b] some; does an *ahado*[17] (*a lone-/any-one*) you[b] like to eat [*he*] flesh[x18] (*of*) his dead brother, so you[z] disliked it[x]; and *ettaqo* (*let-reverentially guard you[z] not to displease*) Allah; verily Allah (*is*) *Tawwabon* (*iterative Relent*), *Raheemon* (*iterative mercy Giver*).	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱجْتَنِبُوا۟ كَثِيرًا مِّنَ ٱلظَّنِّ إِنَّ بَعْضَ ٱلظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا۟ وَلَا يَغْتَب بَّعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَٱتَّقُوا۟ ٱللَّهَ إِنَّ ٱللَّهَ تَوَّابٌ رَّحِيمٌ ﴿١٢﴾
13. O, you the mankind: verily We created you[b] of male and female and We made you[b] nations and tribes[w] to you[z] mutually acquaint/introduce[19] (*one another*), verily *akramakum* (*of you[b]: the most hospitality-accorded and honor-bestowed*) *enda* (*by munificence of/by Rule of*) Allah (*is*) *at'qakum* (*whoever of you[z] is most pious/reverential guarder against Allah's displeasure*); verily Allah (*is*) Omniscient, Proficient.	يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقْنَٰكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَٰكُمْ شُعُوبًا وَقَبَآئِلَ لِتَعَارَفُوٓا۟ إِنَّ أَكْرَمَكُمْ عِندَ ٱللَّهِ أَتْقَىٰكُمْ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾
14. Said the *Aarabo* (*wandering Bedouin "Arabs"*): we believed; let-say [*you[s]*]: not believed you[z]; [and,] but let-say you[z]: *as'lamna* (*we became Muslims*) and *lamma*[20] (*not yet*) entered the belief in your[n] hearts; and *en* (*if*) you[z] obey Allah and His messenger not lops you[c] [*he*] of your[n] works a thing; verily Allah (*is*) *Ghafooron* (*iterative Forgiver*) *Raheemon* (*multitudinous mercy Giver*).	۞ قَالَتِ ٱلْأَعْرَابُ ءَامَنَّا قُل لَّمْ تُؤْمِنُوا۟ وَلَٰكِن قُولُوٓا۟ أَسْلَمْنَا وَلَمَّا يَدْخُلِ ٱلْإِيمَٰنُ فِى قُلُوبِكُمْ وَإِن تُطِيعُوا۟ ٱللَّهَ وَرَسُولَهُۥ لَا يَلِتْكُم مِّنْ أَعْمَٰلِكُمْ شَيْـًٔا إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٤﴾
15. Verily only the believers (*are*) who[r] believed they[z] by Allah and His messenger; afterwards they[z] suspected not; and *jahado* (*they[z] exerted their utmost mental, physical and possessional efforts fighting/striving in Allah's cause*) by their possessions and their selves[w] in Allah's path; those, they (*are*) the *ssa'deqoona* (*always truth enforcers*).	إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ ثُمَّ لَمْ يَرْتَابُوا۟ وَجَٰهَدُوا۟ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ فِى سَبِيلِ ٱللَّهِ أُو۟لَٰٓئِكَ هُمُ ٱلصَّٰدِقُونَ ﴿١٥﴾
16. Let-say [*you[s]*]: do you[z] [teach] Allah by your[n] religion; and Allah [knows] what (*are*) in the Heavens[w] and what (*are*) in the Earth[w]; and Allah by everything (*is*) Omniscient.	قُلْ أَتُعَلِّمُونَ ٱللَّهَ بِدِينِكُمْ وَٱللَّهُ يَعْلَمُ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿١٦﴾
17. *Yamonnona*[21] (*they[z] openly remind about their becoming Muslims peacefully as if extending favor*) on you[g] that	يَمُنُّونَ عَلَيْكَ أَنْ أَسْلَمُوا۟ قُل لَّا

---

[16] The "ظالمون" = "the injustice-doer," as "الظلم" = "injustice!" See footnote 148 below!

[17] See the *Lexicon* attached to this *Translation* regarding "أحد!"

[18] The expression "to eat his dead brother's flesh" is an Arabic *tongue* expression for "الغِيبَة," which is *mentioning undesirable statement(s) about an absentee, even if it is true, but the absentee does not approve of such a statement or the mentioner would not mention such statement in the presence of the absentee*! I cannot find an English word for "الغِيبَة," among the half a dozen or more of words such as: back-biting, slander, calumny, detraction, defamation, libel, aspersion, spatter, etc! As none of these words exactly fits "الغِيبَة," *per se*! So to designate the abhorrence and *repugnance* of "الغِيبَة," The Qur'an represents it as if "to eat his dead brother's flesh!"

[19] The word "تعارفوا" means: "*you mutually introduce one another*," i.e. for the *purpose of knowing each other*!

[20] The particle "لمَّا" has many functions, such as: it enters on the *present tense* and *makes it past tense*, and *negates it*! It also could mean a particle of exception, i.e.: "*but*!" See مغني اللبيب and القرطبي!

[21] The word "مَنّ" in "يمنّون" *linguistically* has three *distinct* meanings, an *honorable*: (1) "نعمة ينعمونها!" That is a "*boon they grace it*." (2) The *favorer* of the *graced boon openly reminds the recipient* of such a graced boon *rendered earlier* and thereby causing some kind of *chagrin* to such a recipient! This *second* meaning is *very much abhorred*, and is *invalidating of the reward* or *appreciation* on the part of the *recipient towards the favorer*! So, in this case they openly

aslamo (*they*[z] *became Muslims*); let-say [*you*[s]]: let not *tamonno* (*you*[z] *grace a boon*) on me (*by*) your[n] Islam; rather Allah *yamonno* (*graces His boon*) on you[b] that [*He*] divinely-guided you[b] for the belief, *en*(*if*) you[c] were *ssa'deqeena* (*always truth enforcers*).	تَمُنُّوا۟ عَلَىَّ إِسْلَـٰمَكُم ۖ بَلِ ٱللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَىٰكُمْ لِلْإِيمَـٰنِ إِن كُنتُمْ صَـٰدِقِينَ ﴿١٧﴾
18. Verily Allah knows the Heavens'[w] and the Earth's[w] invisible; and Allah (*is*) *Basseeron* (*keen: Seer/-comprehensive Knower of the facts and their ultimate consequences*) by what you[z] work.	إِنَّ ٱللَّهَ يَعْلَمُ غَيْبَ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ ۚ وَٱللَّهُ بَصِيرٌۢ بِمَا تَعْمَلُونَ ﴿١٨﴾

remind The Prophet (SAWS) of *their presumption* that they graced a boon on him by entering Islam (peacefully), as if doing him a favor by that! So Allah answered them! (3) Kind of rain-like from the Heaven which is sweet and edible, the food for the Israelite during *Mosa's* (*Moses'*) time with his people in the wilderness!